

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Honourable Al-Shaikh Al-Muqri Hafiz Ahmad Saeed. May Allāh (ﷻ) protect him!

السلام عليكم ورحمة الله وبركاته، وبعد

I am thankful to you for gifting your book in the Art of Tajweed, in English language, to the Presidency of Al-Haramain (the Holy Mosque of Ka'abah and the Holy Mosque of the Prophet) Affairs.

I took my keen interest to fulfil your desire to review the book. But my poor English language, along with my lack knowledge of the Art of Tajweed, made me to look for a person who is the master of the both fields, while it became difficult to find the one who comprises the both.

Howeveer I assure that this book, with your knowledge of the Holy Qur'ān and the Art of Tajweed, bestowed you by Allāh (ﷻ), in addition to your command on English language, plus your long experience in this field which was your first priority in educating the students in Nigeria. Thus the notes you wrote for them were the seed of this book.

All these elements are reliable to give the reader full confidence in the book, as well as, in the author of the book.

I hope that you will be given the reward of a Sunnatul Hasanah (سُنَّةُ الْحَسَنَةِ, i.e., good practice) for your pioneering work in this field.

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As the content of the book have a beneficial knowledge, but the most beneficial knowledge, so I pray my Allāh (ﷻ) to continue your this deed till the day of Judgement.

Thanks again for you on behalf of the Presedency of Al-Harain Affairs.. والسلام عليكم ورحمة الله وبركاته

Your brother
Saleh bin Abdur Rahman

10 / 07 / 1429

Al-Husayyen.
(Head of the Presidency of
Al-Haramain Affairs)

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله محمد الأمين وعلى آله وصحبه أجمعين.

Qari Ahmad Saeed has been serving the art of recitation and intonation for a long time in the kingdom of Saudi Arabia. He, also, has a good experience of English langue.

He has written this book for the English speaking people, who are interesting in reciting the Holy Qur' ān with good intonation.

This book guides his readers to pronounce the Arabic alphabet from their correct point of articulations. It also guides them to recite the Holy Qur' ān according to the laws and principles of the art of recitation and intonation.

The correct pronunciation of the Arabic words and alphabet was difficult to some extent for the people living in the West as compared to those of East. So they need some more efforts to solve this problem and to make it easy for them.

By the grace of Allāh (ﷻ), this book will do the job successfully and in a very convenient way.

Qari Ahmad Saeed had taught the Holy Qur' ān in Nigerai for two years (1977-1979) on behalf of the World Muslim League.

He came to Riyadh in 1402 A.H. Since then he has been taking the Holy Qur' ān's classes, where the students

learn the Holy Qur'ān by heart.

One of his students is a Prayer Leader in Madina Sanctuary, now a days.

This book of Qari Ahmad Saeed is an authentic and an important work on the correct recitation of the Holy Qur'ān.

Some scholars have, already, been verified this book on the basis of language as well as the art of recitation and intonation.

Hopefully, with the grace of Allāh (ﷻ), this book will do a useful job.

Sayed Mohammad Rabey Hasani Nadwi

Nazim (Ractor) Nadwatul Ulama, (India)

President All India Muslim Personal Law Board.

03 / 04 / 2008

بسم الله الرحمن الرحيم

الحمد لله رب العلمين، والصلاة والسلام على النبي الكريم
محمد وعلى آله وصحبه أجمعين.

The relations between me and Qāri Aḥmad Saeed are long-established. The Generous Allāh (ﷻ) made him, very quickly, a master.

It is personally observed that the one who acquires the knowledge with interest and love, will be uplifted by the Generous Allāh (ﷻ).

This is why the Generous Allāh (ﷻ) bestowed him the love of writing and authorship.

The original source of the under-surveillance book is: Mu'allimut Tajweed lil Muta'allimul Mustafeed (معلم التجويد للمتعلم), in Urdu language, written by the late Scholar Qari Muḥammad Sharif (رحمة الله عليه), [my honourable teacher and the teacher of all those teachers who taught Qari Aḥmad Saeed]; the well-known Scholar of the art of recitation and intonation in Pakistan.

Mu'allimut Tajweed is an authenticated and illustrated book, where the issues related to the art of recitation and intonation are explained in full detail. And the way of explanation is so strange and extraordinary that no one could adopt it after him. Moreover the book is written in a question and answer style which helps the reader to understand easily. Praise be to Allāh (ﷻ) and His Majesty.

Similarly Qari Aḥmad Saeed adopted all the ways of easiness, and simplicity, so that he surpassed the source book

in this aspect. Praise be to Allāh (ﷻ) and His Grace.

Comprehensiveness of the book reveals from its index. And the job has been completed with all its stages.

It is noted that the human being is always eager to the most splendid things. Qari Ahmad Saeed also thought, once more, about the easier sketch of the book. He began the struggle again and added some more articles to his previous collection. So this book represents the double struggled work of its author.

May Allāh (ﷻ), the Generous God, accept this struggle in a complete, effective and more operative way for its readers.

Muhammad Taqiul Islām Dehlwī

26 / 08 / 2008

Lahore, Pakistan.

Transliteration of Arabic Alphabet and Some Symbols in English Language¹

كتابة الحروف العربية وبعض العلامات في اللغة الإنجليزية

Arabic Alphabets	Names	Transliteration
ا / آ	Alif / Alif Maqṣūrah	ā
ب	Bā	b
ت	Tā	t
ث	Thā	th
ج	Jeem	j
ح	Hā	h
خ	Khā	kh
د	Daal	d
ذ	Zaal	z
ر	Rā	r
ز	Zā	z
س	Seen	s
ش	Sheen	sh
ص	Ṣaad	ṣ

1 This table is taken from the translation of the Holy Qur'ān written by the late Abdullah Yousuf Ali printed at King Fahd Holy Qur'ān Printing Complex at Al-Madina Al-Munawarah in 1410 A.H. under the auspices of the Ministry of Hajj and Endowments.

The Vowels In Natural Prolonging¹

Vowel	Name	Transliteration
اَ	Prolonged Alif	ā
وُ	Prolonged Waaw	ū
يَ	Prolonged Ya	ī

The Vowels In Secondary Prolonging²

اَ	Prolonged Alif	aa
وُ	Prolonged Waaw	oo
يَ	Prolonged Yā	ee

1 Where the prolonging is equal to 2 beets only, e.g., the word لَاهَا (Lahā), لَاهُ (Lahū), فِي (Fi),...etc.

2 Where the prolonging is usually equal to 6 beets, e.g., دَابَّة (Daab-batin), ن (Noon), آالْأَنَا (Aaal'āna),...etc. To understand the natural and secondary prolonging, please see the chapter: The Prolonging, on pages 163-169.

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The Book In Your Hands

It is an honorable gift and favorite award of Allāh that one's good deeds and best efforts prevail in the public.

The late Saithi Muḥammad Yousuf was one of those people whose blessed intentions and good efforts were granted perpetuity by Allāh in the world.

To-day, in various countries of the world, we see the Qur'ānic teaching schools, and wide-spread Qur'ānic circles every where, especially in Masājidi.e., the Mosques. In fact, these are the part of that silent Qur'ānic movement which was started by the late Saithi Muḥammad Yousuf at Pakistan's historical city, Lahore, in 1961 A.G.

Later it was introduced in *Saudi Arabia, Kuwait and Syria*.

The late Saithi was the first chairman of the Philanthropic Association for the Memorization of the Holy Qur'ān in Makkah.

Since then, this sacred mission reached different African countries like *Sudan, Uganda, Kenya, Nigeria and Mali* under the sponsorship of the *Muslim World League*.

The late Saithi strongly felt the need of a Teacher Training Center for the Qur'ānic teachers to fulfill this job throughout the world in a better way.

He established a center Ma'hadul Qur'ānil Karīm (معهد القرآن الكريم) in *Mansehra*, a healthy and pleasant city in the *Northern Frontier Province of Pakistan* (now a days knowns: *Khaiber Pukhtoon Khuwa*). Most of the Qur'ānic teachers, working in different countries of the world, are being benefited directly or indirectly from this *Mansehra training center*.

This Training Center is famous throughout Pakistan for the knowledge of Intonation and Recitation of the Holy Qur'ān.

The book in your hands, whose subject is the art of intonation and recitation [Fannut Tajweed wal Qirā'ah (فن التجويد والقراءة)], according to Riwayāt Ḥafṣ (رواية حفص)¹ [i.e., the reading transmitted by Ḥafṣ on the authority of Imām 'Āṣim] is a part of the late Saithi's mission.

The writer of this book is not only a certified teacher of the above-mentioned Qur'ānic Teacher Training Center, but also one of the teachers delegated abroad by the late Saithi's mission.

He wrote this book during his stay in *Kaduna* (a famous northern state of *Nigeria*) from 1977-79 A.G.

Proof reading of this script was done by Mr. Yousuf Javid, a Pakistani professor in *Kaduna University, Nigeria*, and was typed also.

Though it could not be published till now, the script was kept safely in drawers.

During this long period, there came such a time that the writer had missed both copies (the original script and the typed one) of the book and was disappointed to have them again.

The typed copy was given to an affectionate and kind teacher in Pakistan, thirty five years ago, but God knows better what he did with it!!

While the original script was taken, ten years ago, by

¹ To know what Riwayāt Ḥafṣ is? Please see the pages 68,69 and 79-80.

University Riyadh, who thoroughly revised the book with minute and practical remarks about expressing the real ideas in correct writing and thirdly, the Doctor, Ali Abdu Tawwab Abdus Salam Assesstant Professor English Department, Girls Educational College, King Khalid bin Abdul Aziz University, Abha.

All the good things of this work are only from Allāh ﷻ, and all the deficiencies and shortcomings are from me and the Satan. وصلى الله وسلم على نبينا محمد

A Servant of the Holy Qur' ān

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¹ To read about the author of the book, see the following please:

- i. Page 252 of this book.
- ii. Web site of the Philanthropic Association for Memorization the Holy Qur' ān, Riyadh, K.S.A. at the following address: www.qk.org.sa/ under the heading لقاءات i.e., Interviews.
- iii. First periodical publication of the Philanthropic Association for Memorization the Holy Qur' ān, the southern center, named "Afāneen (أفانين)".

The Holy Qur' ān

القرآن الكريم

The Holy Qur' ān, the last divinely revealed book is a main source of guidance for the humanity. It is the book wherein falsehood has never entered, nor can ever enter. Those who think and exercise their judgment can learn invaluable lessons from the Holy Qur' ān because it contains explicit and detailed commands for the mankind, and because it provides clear distinction between what is lawful (حلال) and unlawful (حرام). It shows us the right path. Therefore, it is the leading light, the guiding beacon which separates the true from the false, the logical from what is fallacious.

The Noble Qur' ān speaks in powerful, moving language about the reality and attributes of God, the spiritual world, God's purposes with mankind, man's relationship and responsibility to Him, the coming of the Day of Judgment, and the life hereafter. It contains rules for living which Muslims consider to be binding, stories of earlier Prophets and their communities, and vital insights and understandings concerning the meaning of existence and human life.

In its original Arabic, with its earnest, moving tone, the Holy Qur' ān speaks directly to the heart, offering teachings which one instinctively grasps as true. It also speaks profoundly to the mind, exhorting human beings to ponder and reflect on God's creation as evidence of His existence, power and beneficence.

The Recitation and its Dependence on the Oral Learning

التلاوة واعتمادها على التلقي الشفهي

As a matter of fact, the correct recitation of the Holy Qur' ān merely depends upon the oral learning from the perfect and well-versed teachers of the art of intonation and recitation.

Indeed Allāh ﷻ made mankind his worshippers by the recitation of the Great Qur' ān, and promised them abundant reward.

Allāh ﷻ has already promised to reward them ten times as much to their credit at the recitation of a single letter. He ordered them to think and consider the meaning of the Holy Qur' ān carefully until they reach the intended purpose, which is the certainty of His principles and the application of His judgment.

Allāh the Almighty has made compulsory a specific quality of style for the recitation of the Holy Qur' ān, as He ordered His messenger, saying that وَرَقِلِ الْقُرْآنَ تَرْتِيلاً (Al-Muzzammil: 4) "And recite the Qur' ān (aloud) in a slow, (pleasant tone and) style." وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْنٍ وَرَزَّلْنَاهُ وَتَزِيدُ And (it is) a Qur' ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years)." [Al-Isrā': 106]

The Prophet Muḥammad ﷺ was desirous for the mastery of the Holy Qur' ān, so he began to recite speedily when the Angel Jibrīl ﷺ was teaching him.

Then Allāh ﷻ said:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ (١٧) فَإِذَا قَرَأْتَهُ فَالْتَفِعْ قُرْآنَهُ ۚ (١٨) (القيامة: 16-18)

"Move not your tongue concerning (the Qur' ān, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you then follow its (the Qur' ān's) recital." [Al-Qiyāmah: 16-18]

The Prophet used to present the Holy Qur' ān, reciting orally, to Jibreel ﷺ once a year in Ramadhān (the month of fasting) and the last year of his life, he recited the whole Qur' ān twice.

The Prophet Muḥammad ﷺ taught the Holy Qur' ān to his companions in the same way as he had been taught by the Angel Jibreel ﷺ. Indeed he used to motivate his companions to learn and recite the Holy Qur' ān very well.

Ibn Khuzaimah narrated, in his Hadīth collection, from Zaid bin Thābit that Muḥammad ﷺ said:

إن الله يحب أن يُقرأ القرآنُ غضا كما أنزل. (رواه ابن خزيمة، انظر قواعد التجويد: ص ١٣)

"Verily Allāh the Almighty loves that the Qur' ān be recited tenderly as it was revealed." (Narrated Ibni Khuzaimah as mentioned in Qawa'idut Tajweed: 13)

The Prophet Muḥammad ﷺ used to pay special attention to a group of his companions for attaining the mastery of

Division of the Holy Qur'ān

تجزئة القرآن

• Suwar (سور)

There are hundred and fourteen (114) Suwar (singular: Sūrah; corresponding to a chapter) in the Holy Qur'ān, and every Sūrah comprises of Āyāt. The longest Sūrah, i.e., Sūratul Baqarah consists of two hundred and eighty six (286) Āyāt while the shortest Sūrah, i.e., Sūratul Kawthar consists of only three (3) Āyāt.

• Āyāt (آيات)

Each Sūrah of the Holy Qur'ān is divided into Āyāt (singular: Āyah Āyah; literally means sign, it is just like a portion or a phrase). Generally the Āyah in English writings is called verse. Total number of Āyāt in the Holy Qur'ān is six thousand two hundred and thirty six (6236).

Division of the Holy Qur'ān into Suwar and Āyāt is the divine as it was inspired to the Prophet Muḥammad ﷺ by Allāh, so it is considered a genuine quality of the Holy Qur'ān.

There are some other types of division i.e., Ajzā', Ahzāb, Arbā', and Rukū'āt, etc, which was the result of the efforts done in this regard by some Muslim scholars.

• Ajzā' (أجزاء)

The Holy Qur'ān has been divided into 30 equal parts called Ajzā' (singular: Juz') for the convenience of the reader of the Holy Qur'ān, so that one can easily recite the entire Holy Qur'ān during 30 days especially in the

month of Ramadhān.

• Ahzāb (أحزاب)

Each Juz' is divided into two equal portions called Ahzāb (singular: Hizb). So there are sixty (60) Ahzāb in the whole Holy Qur'ān.

• Arbā' (أرباع)

Each Hizb is again subdivided into four equal parts (i.e., quarters) called Arbā' (singular: Rub'). So, we have there two hundred and forty (240) Ahzāb in the entire Holy Qur'ān. The three middle quarters are named as below:

- First quarter of Hizb is called Rub' ul Hizb

(ربع الحزب).

- Second quarter of Hizb is called Niṣful Hizb

(نصف الحزب).

- Third quarter of Hizb is called Thalāthatu

Arbā' il Hizb (ثلاثة أرباع الحزب).

• Rukū'āt (ركوعات)

The division into Ahzāb and Arbā' is usually seen in the Holy Qur'ān printed in the Middle East and the other Arab countries. While the Holy Qur'ān printed in Bangladesh, India, Pakistan and the surrounding countries has been divided into Rukū'āt, i.e., each Sūrah is divided into paragraphs or sections, containing a particular group of Āyāt, known as Rukū'āt. For example, the first Sūrah of the Holy Qur'ān, i.e., Sūratul Fātiḥah has seven (7) Āyāt, grouped in one Rukū', while the second Sūrah of the Holy Qur'ān, i.e., Sūratul Baqarah has 286 Āyāt, grouped

The Uthmān's Script

مصحف عثمان

The Holy Qur'ān was transmitted to the Prophet Muḥammad ﷺ in Seven Aḥruf to accommodate the different Arab tribes. as compared to their local dialetal phenomenon.

Most of the Companions learnt the Holy Qur'ān by heart as it was revealed to the Prophet Muḥammad ﷺ through the Archangel Jibreel عليه السلام.

The Companions of the Prophet, not only learnt the entire Holy Qur'ān by heart during the Prophet's life, but they also wrote it down on different kinds of materials such as bones, stones, leaves, skin, etc.

When the Prophet Muḥammad ﷺ died in 11 A.H. (i.e., 632 A.G.), all parts of the Holy Qur'ān were preserved, both in writing and in the memory of the Companions, with the same order of the Āyāt and Suwar in the Holy Qur'ān as the Prophet Muḥammad ﷺ exactly received it and then dictated it to others.

Zaid bin Thābit ؓ put together all the parts of the Holy Qur'ān in the form of a written compiled text as he was instructed by the first Caliph Abu Bakr ؓ.

This first compiled text [in other words the first written version of the Holy Qur'ān i.e., Al-Jam'ul Awwal (الجمع الأول)] was kept with Abu Bakr ؓ, then with the second Caliph 'Umar (12) A.H i.e., 633 A.G.) and at last with Ḥafṣah bint

'Umar ؓ (the mother of the believers).

It is worth noting that some other versions, as Muṣḥaf Ubai Ibn Ka'b ؓ and and Muṣḥaf Ibn Mas'ud ؓ, were also extant at that time.

In 25 A.H. (i.e., 646 A.G.) the third Caliph 'Uthmān ؓ directed Zaid bin Thābit along with three other Companions, i.e., Abdullāh bin Zubair ؓ and, Sa'd bin Al-'āṣ ؓ and Abdur Raḥman bin Ḥārith bin Ḥāshim ؓ to prepare a single standard, authentic and reliable copy from the first written version of the Holy Qur'ān possessed by Ḥafṣah ؓ.

For this holy purpose, the third Caliph 'Uthmān ؓ borrowed the first written version of the Holy Qur'ān from Ḥafṣah ؓ and gave it to Zaid bin Thābit ؓ to make a standard copy.

When Zaid ؓ has done his job, the Muṣḥaf with Ḥafṣah ؓ was returned to her. This written version, termed as 'Uthmān's Script, was kept by the Caliph 'Uthmān ؓ with himself in Madina. And all the other Musahif were burnt by the Caliph 'Uthman with the consensus of the Companions.

The Caliph 'Uthmān ؓ sent copies of this standard and authoritative version to the different Muslim countries along with the following renowned reciters to teach the Holy Qur'ān.

1. Zaid bin Thābit ؓ was the reciter of the Muṣḥaf Al-Madīnah,
2. Abdullāh bin AsSā'ib ؓ was the reciter of the Muṣḥaf Makkah,
3. Al-Mugīrah bin Shihāb ؓ was the reciter of the

The Absolute Dissimilation

[Al-Izhā'ul Muṭlaq (الإظهار المطلق)]:

When the Noon Sākin occurs after Hurūful Idgām i.e., the letters of the collection يرملون (Yarmalūn) in the same word i.e., in one word, it will be obligatory to pronounce the Noon clearly from its place of articulation, dissimilating it from these Huroof i.e., Huroof يرملون. In other words, the assimilation is strictly prohibited here. In the term of AtTajweed, it is known as Al-Izharul Muṭlaq.

Only the following four words in the Qur'ān, contain this particular phonetic phenomenon:

بُنِينَ | صِنَوَانٌ | قَنَوَانٌ | الدُّنْيَا / دُنْيَا

3. The Changing [Al-Iqlāb (الإقلاب)]:

The lingual meaning is 'to change or turn'. The term aims at the changing or turning of the letter Noon into the letter Meem only in pronunciation not in writing, taking care of the characteristic of *Nasality* (Al-Gunnah), e.g.,

1. (Al-Baqarah: 64). Upon applying Iqlāb, will be read as مِمَّ بَعْدِ ذَلِكَ.
2. Upon applying Iqlāb مَن يَخِلْ will be read as مِمَّ يَخِلْ.
3. Upon applying Iqlāb أَنبَاءُكَ will be read as أَمْبَاءُكَ.
4. (Al-Hajj: 75). Upon applying Iqlāb سَمِيعٌ بَصِيرٌ will be read as سَمِيعٌ مِمَّ بَصِيرٌ.

5. (Al-Muzzammil: 18). Upon applying Iqlāb مُنْفَطِرٌ بِهِ will be read as مِمَّ مُنْفَطِرٌ بِهِ.

6. (Al-Hajj: 5). Upon applying Iqlāb رَوْحٌ بِهِيج will be read as مِمَّ رَوْحٌ بِهِيج.

It is clear from the above-mentioned examples that whenever Harful Iqlāb (حرف الإقلاب) i.e., the letter ب (Bā), comes after Noon Sākin or after Noon Tanween, the letter Noon will be changed into the letter Meem Sākin.

In written texts, a small م (Meem) is placed upon the letter Noon, e.g., (ن) or with Tanween, e.g., (نْ) as shown in the previous examples.

Note:

It is not allowed to leave a small space between the lips; rather, one should close his lips and hold the م (Meem) to complete the duration of *Gunnah* (غنة). This is the correct way of Iqlāb; i.e., changing the letter ن (Noon) into م (Meem), as written in the books of the old scholars and reached us by the sacred chains of transmission that go back to the Prophet Muḥammad ﷺ.

4. The Hiding [Al-Ikhfā' (الإخفاء)]:

The literal meaning is 'to hide'. The term aims at the pronunciation of Noon Sākin and AtTanween in the middle state of Izhār and Idgām without showing *Shaddah* (ّ) upon it, retaining the characteristic of *Ghunnah*. Fifteen alphabet are called Hurūful Ikhfā' (حروف الإخفاء). The first letter of every word in the following Arabic line of verse, belongs to Hurūful Ikhfā' (حروف الإخفاء).